1: Cohen E-4,5 (1956-1965) 1967 MS14 Kanuri MS14

women who give birth by themselves, but invariably people qualify these remarks by saying that such cases are very rare except for illegitimate births where it is more common for the girl to go off by herself and deliver the baby.

Throughout her confinement and for a short time after the birth, a pregnant woman takes many hot baths which are said to aid her by making her healthy and adding to the health of the baby. Her husband prepares for this by setting aside extra stores of firewood in the compound. At the time of birth the woman sits over a large warmed wooden bowl and delivers in the sitting position. When the infant arrives it is washed, then warmed almost continuously by the women in attendance who heat their hands over a dish of hot coals and then press the body of the child gently. Almost immediately there are attempts to have the child feed at the mother's breast. At the same time the placenta is buried in the compound with no ceremony. If it fails to descend, one of the women in attendance hastens to a local religious practitioner or a medicinal expert who gives medicines to bring it down. All adult men, including the husband, are barred from any direct participation in the birth event. Instead they usually pray during the entire birth along with their friends and a religious practitioner who may have been hired especially for this purpose.

During the forty-day confinement period after the birth the woman remains inside the household, and ideally, there should be no sexual intercourse between the spouses. However, almost everyone agreed that this rule was not strictly followed among the ordinary peasant farmers or craftsmen because of the great reliance played on a woman's labor in the compound and in the fields. On the other hand, the first eight days after the birth are universally accepted as a time of strict confinement. After that, factors of wealth, number of wives, the season of the year, rural or urban residence, and personal idiosyncracy determines the length of confinement for any particular woman.

During the first eight days of its life, the baby is referred to as "the little kitten," or "the little stranger." This is considered a time of great susceptibility for the parents and the new-born infant. The parents are expected to maintain very strict adherence to all cultural prescriptions in order to insure the child's safety. Practically no mention of the new baby is made in public, and even its sex is unknown outside the household except for a few very close friends of the family, and these are expected to keep the secret. "Little kitten" is an appropirate term. Cats are highly thought of in Bornu and are the only animals except peacocks that are believed to have the right to enter heaven. Like a kitten the new baby is a welcome addition to the family; and like a kitten it is not really human. If it dies during these first eight days, it is buried unceremoniously, like a pet, in the women's section of the compound with none of the formal rituals given to a normal member of the community.

On the Friday within the eight-day period or several days before, if the child is born on a Friday, two or three kola nuts are sent around to each of the men of the town who are relatives and friends of the parents. Similar presents are sent to the houses of all the important people in the village—the political, judicial, and religious leaders. On the same day, women who are related to the household by ties of kinship, or common membership in the neighborhood, or long-term friendships gather at the mother's compound and begin to prepare food. Some of